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THAT ALL MAY BE ONE +

Church Unity

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EDITORIAL



UMAN nature being what it is, it is not surprising that the goal of unity is a difficult one to attain. Yet the union of all men in Christ should be the ardent desire of the Christian; particularly of the Catholic whose gratitude and awe at being a member of His Body should inspire the longing which Christ Himself had—"that all may be one."

The difficulties that beset the reunion of all Christians—let alone the union of

all men in Christ—are tremendous and must not be minimized. It is discouraging to find that frequently the Pope's plea to all Christians to organize against a common enemy is met only with suspicion, and that there are ministers of Christianity who would rather join forces with secularists than with their fellow Christians. It is discouraging too to know that there are a great number of still nominal Christians who no longer believe in the divinity of Christ; in metropolitan newspapers the accounts of Sunday morning sermons often give the casual reader the impression that Christianity is merely a body of traditions and customs necessary for the good of society as we know it but completely lacking in a supernatural, absolute content. One can take heart at the thought that often the sheep have more wisdom than some of the leaders of the flocks, and that throughout our country there is still a sturdy group of Protestants who recognize Christ's divinity and whose lives are notable for their Christian content.

One wonders however if the recent poll finding that only one percent of Americans do not believe in God is excessively optimistic. Granted that it is not, one still finds the conclusion drawn from it excessively naive (if indeed not unconsciously smug): that this one percent is responsible for all (or most) of the evil in the world. I do not speak for the other thirty some odd million Catholics, but here is one Catholic who has to admit that she herself is responsible for some of the evil. We indeed should take proper pride in our membership in His Body; it is fitting that we should feel the joy of being sons and daughters of the Church; but to deduce from the fact of our membership our guiltlessness is wrong. Rather it seems to me that it should

increase our shame, our contrition, that given so much we have responded so little; that possessed by the truth we have not been eager enough to share it; that, experiencing Christ's love in the fullness of the gifts He came to bestow, this love has not impelled us to reach out to all men. "To him to whom much has been given, from him much shall be expected." And what will be said to us if our lack of charity has prevented those outside from recognizing in the Church *Christ*?

There is a sense in which truth separates and charity unites. The Church must always take a stand against error, must point out to her children all untruth. The Catholic adhering to truth is separated from those in error. That is why the Church stands apart, and her separateness would be her only mark were it not that charity is as much a part of her life as truth. She is meant to be the Mother of all men, the Spouse of Christ, who would receive all the children of men in her embrace. That is why her arms are always open, that is why her love will not be satisfied until all men are united in her.

We, her children, must share her devotion to truth as well as her flaming charity. Sometimes we err in our charity to those outside the Church by not teaching the whole truth about them. For instance, Catholic children know that the Jews rejected and crucified Christ; do they know equally well that we ourselves are spiritually semites, that the blood flowing in Christ's veins was Jewish blood, that "the promises of God are without repentance" and the Jews are still the chosen people to be gathered to Christ before the end of the world? Catholic children know that the Protestants are in error, that they are not members of the true Church; do they know equally well that sincere Protestants (who belong to the Church invisibly) may be much more pleasing to Christ than some of us members of His Body, and that anyway the Good Shepherd always seemed to show special love for those outside His flock?

One approaches the subject of Church Unity then with diffidence and sorrow, but also with expectation and hope.

THE EDITOR

"HE CAME AMONG HIS OWN . . ."

History proves a point

Of which there's little doubt:

The Church's enemies are found

Inside the fold and out.

Dilemmas of the Intergroup Apostolate



T*HIS article is meant to be an exposition of the difficulties of intergroup work without however attempting to give a final solution. Father Foley has his doctorate in sociology from Chapel Hill, University of North Carolina, and is presently a post-doctoral fellow at the Research Center for Group Dynamics, University of Michigan.*

Albert S. Foley, S.J.: Perhaps this should start with a prefatory reference to the natal trauma I experienced at the very birth of my efforts in the field of intergroup work. Shortly after theology, I was sent to appear on a public high school platform with a minister and a rabbi. It was Washington's birthday. The program was to be a patriotic and civic one. The rabbi and I had finished our flag-waving talks. The minister arose for his speech. He looked down his thin nose at my over-bulky figure (the sedentary life and the unbalanced diet, you know). He started off with the old story about the priest, the rabbi and the minister who were old friends. They happened to meet in a railroad station. One of them spied a new-fangled electronic scale that told your weight by speaking it. The minister got on the scale. It said: "One hundred and fifty pounds, thank you." The rabbi stepped up. It said: "One hundred and seventy pounds, thank you." Then casting a sneer-like grin in my direction, he concluded with the punch line: "The Catholic priest got on the scale, and the scale said, 'One at a time, please!'"

That was indication enough of his type of brotherhood. But I was even more disturbed as he went on to capitalize on the situation. He urged his audience to go home and tell their parents that they had seen a priest, a rabbi and a minister together on a

public platform, united in the common bonds of brotherhood, showing that all churches were on a par, and that all faiths could be united on an equal basis. He continued to exploit his advantage, much to the embarrassment of the sponsors, the rabbi, and myself. I put it down to the wily opportunism of an idiosyncratic individual. I continued to co-operate in the intergroup movement. But I have often felt a recurrence of the queasiness of that first appearance as I have become more widely conversant with the field.

the field of intergroup work

My venturings in human relations have brought me into contact with many of the different types of activity that come under the general heading of "intergroup work." I have had my share of interfaith work, aimed at the bettering of understanding between members of the Catholic, the Protestant, and the Jewish faiths. But as a Catholic, a priest, and a Catholic social scientist, I have also ventured into even wider fields of intergroup work. I have been in contact with community relations workers of primarily secularistic backgrounds, agnostics in religion, but deeply interested in the human problems of our complex civilization. Perhaps most of my problems in intergroup relations stem from contact with these humanitarians and "liberals." Surely their dominance in social work, in the academic field, in the fields of social engineering and group psychology has made intergroup relations between themselves and Catholics one of major concern for Catholic laity, if not for the clergy.

conflicting directives

To any Catholic in the field of professional, educational, or community work, there are many incentives for co-operation with fellow citizens of different faiths and group connections. We have the plain example of Our Lord Himself as our first guide. The Samaritans were the heretics of His time, severed from the main body of the chosen people by no act of their own, but by a historical accident centuries before. He did not "hate" them, blacken their names, nor exclude them from His charity. He made the Good Samaritan the imperishable model of all Christian kindness. He tarried long to converse with the Samaritan woman in words that have echoed His compassion for strangers down the ages.

Toward the other foreigners of His day Our Lord exhibited the same wide encompassing sympathy. To the Syrophoenician woman He was miraculously merciful after a short test of her faith. To the Romans He showed kindness, deference, generosity.

"Render to Caesar the things that are Caesar's" is a charter for out-group co-operation as well as civic dutifulness. To the Greeks He was affable, approachable, tolerant when they sought His company in Holy Week. He did not segregate Himself from them in a smug ethnocentric ghetto.

In conformity with this leadership of Our Lord, the modern Popes have urged co-operation between Catholics and all men of "good will and good sense," as Leo XIII called those working for social pacification within a country torn by political strife. Pius X in 1912 recognized as legitimate the enrollment of Catholics in mixed unions in co-operation with non-Catholics. Pius XI in his trumpet call to the crusade against communism in *Divini Redemptoris* urged the effective joining of "those who glory in the name of Christian," and "all those also—and they comprise the great majority of mankind—who believe in God and adore Him."

Pope Pius XII in his magna carta of the postwar world delivered as his Christmas message of 1942, repeated and emphasized this need for co-operation:

We turn to all those who are united with us at least by the bond of faith in God. We turn, finally, to all those who would be free of doubt and error and who desire light and guidance. And we exhort you with suppliant paternal insistence, not only to realize the dreadful gravity of this hour, but also to meditate upon the vistas of good and supernatural benefits which we have received, and *to unite and collaborate towards the renewal of society in spirit and truth.*

Enthusiastic Catholics, both among the laity and among the clergy, applied these social directives almost too broadly in the field of intercredal co-operation, especially in France during and after the war. The result was a warning from the Holy See against unauthorized participation in interfaith or ecumenical movements.

A year later, the 1949 instruction to bishops about the ecumenical movement clarified the admonition. The Holy See stated that it did not forbid mixed assemblies for discussing the defense of the fundamental principles of the natural law or of the Christian religion against the enemies of God. Nor did it outlaw discussions toward the reestablishing of the social order or the settling of questions of a similar nature. However, Rome has frowned upon even these types of discussions when the trio method is used, namely, that by which a priest, a rabbi and a

minister appear on the same platform for a symposium or a panel performance.

interpreting these directives

Interpretation of these directives has varied from diocese to diocese. In one diocese where the Church is a very small minority in the total population, I was even sent by church authorities into a non-Catholic church for a discussion before the congregation of the social issues in the Barden bill. In another diocese I assembled a group of priests for a private, off-the-record discussion of the social and political issues raised by Blanshard. Some non-Catholic ministers were to participate in the discussion, which was designed to fend off their move to bring Blanshard to town for one of his anti-Catholic talks. The authorities saw fit to cancel the discussion, on the belief that the non-Catholics would not dare to sponsor Blanshard. He subsequently spoke to a crowd of about five thousand and set the intergroup movement back many a hard-won step.

In some dioceses only laymen are permitted to co-operate in intergroup projects, the clergy being rigidly excluded. In others, even the clergy are allowed and encouraged to participate in intergroup education workshops, priests, sisters, and seminarians sharing in the human relations discussions along with non-Catholics, as in Washington and St. Louis. Sisters have even been allowed to attend these workshops on non-Catholic campuses, as at Harvard and Western Reserve.

The conflicting directions taken by Church policy in this matter have resulted in a general apathy on the part of the laity and the lower clergy in the vital areas of intergroup co-operation. This in turn has been interpreted as ethnocentric disdain for the urgent pleas of the Holy Father himself, as well as indifference to the plaint of Christ about the welfare of the other sheep who are not of the fold.

dilemmas within the movement

Once official approbation has been accorded to an intergroup activity, all difficulties do not automatically cease. One meets with many problems both of principle and method in endeavoring to work out a *modus cooperandi* in intergroup relations.

A Catholic, aware of even the modicum of his historical past in this country, ventures out into intergroup work with the feeling of one who has been finger-burnt time and again. He is asked to meet and collaborate with people whose names go back to the Mayflower and colonial days—and to the period of the alien and sedition laws. He must form friendships across lines that were

burned into the land by the Know-Nothing arsonists and the riots of the American Protective Association. He is asked to forget that people with those names were prominent in the Ku Klux Klan, in the campaign against Al Smith, and in the P.O.A.U., and in the many organizations that line the pages of Myers' *History of Bigotry in the United States*.

Now suddenly all is changed. Descendants of immigrants whose parents' countries were and still are rated as unfit sources for new Americans under the quota system of the immigration acts are invited into meetings, conferences, discussions, and activities with representatives of other groups who are still the legally defined master race.

It is all very strange, sometimes quite hollow, and ever puzzling.

The dominant group sets up the rules of intergroup etiquette. For good or ill, the Catholic must abide by these without having had any say in the determining of the pattern of his participation. Compromises are pressed upon the co-operating Catholic that are galling. There is the tacit agreement to remain silent on vital issues, such as the question of the One True Church, the problem of the serious sinfulness of heresy and schism, the matter of the relative importance of the unique elements of the Church—its theology, its sacramental system, its eternal priesthood, its holy vicar of Christ on earth. It is not good form to bring up these group-tensing topics. Ultimate Truth has no priority. Here it is all relativism, nice words, and "points of view."

If one has in the past cultivated a deep and intense loyalty to the Church of the Apostles, the Martyrs, and the other saints of God, this too must be soft-pedalled in intergroup work. One is expected to treat religion and religious groups with scrupulous impartiality, whatever one's personal "preferences." No theological or philosophical system or doctrine is to have a preferred place in intergroup discussions. Intergroup education must hold as one of "its most sacred duties the maintaining of a neutral position among sectarian groups and between religion and no religion," as is stated in one of the more prominent studies in intergroup relations. No hostility to religion is intended. This device, the author maintains, is just to provide "room for the belief that the ethical concepts needed in a democratic society are not derived solely from religious teaching. Science, art, and the humanities are held to be contributing factors in the cultivation of such ethical concepts." Pelagianism and the dogma of man's sufficiency unto himself is thus written into the etiquette of the

movement. A Catholic is displaying bad intergroup manners if he gags at this approach.

in the realm of morality

Besides this quietus on his highest dogmatic beliefs, the ground rules also provide for a reversal of many of his moral values as well.

If moral acts and habits, if inner life and character, if principles and convictions have been the measure of the good man and the good life up to now, the Catholic intergroupist must be prepared for a new range of "ethical" valuations. In intergroup land, behavior is king. Even the most pharisaic Jekyll-Hyde, if he can smile and smirk, speak smoothly and glad-hand the newcomer, is a "good" intergroupier. A sincere Catholic who was fussy about morality would be a bugbear, an isolationist, a radical non-conformist.

The upsy-downsy approach to the problem of values appears also in the hierarchy of values. "The most important thing about any person is his attitude toward other people," says a set of guiding principles in the field. "The primary need in the building of people is to learn better human relations." Where man's eternal destiny, the salvation of his soul, and the religious aspects of life were given highest rank before, one here encounters a new religion. Nothing is sacred that might possibly have a disruptive influence on intergroup relations.

In the same sort of perverse logic that threw all religion out of the public schools because of the tensions between sects, all mention of religious differences must be muted because of the danger of intergroup tensions. One is allowed to stress a sort of common denominator of minimal beliefs. But no partisan of theism is given anything like the glad and free hand that the partisans of a flippant Freudianism receive because of their claim to speak in the accents of the science of psychology.

At one intergroup workshop the Freudians were lambs as long as I happened to be actively and directly participating in the discussions. As soon as the press of other engagements prevented my attendance at all of the meetings, the lambs' clothing was shed and the vulpine Freudianism of the intergroup expert was brought out into the open. He went to work on even the Catholic girls with that psychoanalytic slant to his eyebrows.

This is not a lone isolated instance. One of the major dilemmas confronting the intergroup activist is the dominance of the field of social psychology by these Mephistopheleans. One is constantly dismayed by the mephitic chicanery with which they

practise their arts and craftiness in the name of the "sacred cow" of scientific research.

In contrast to the uninhibited exhibitionism of these young and easily Freudened sciolists, one finds that serious appeal to the Judaeo-Christian foundations of Western civilization, and references to the natural law as the basis for intergroup co-operation and solidarity are stolidly inhibited. If you bring up moral problems you are labelled as a paranoid who is projecting his own inner tensions out on a world he regards as hostile.

it doesn't happen every time

Now this is not to say that all these difficulties will be met in each case of intergroup contact. Nor would an average American Catholic layman ordinarily run into any specific type of danger to his faith in the normal community work he will do with his fellow Americans.

But those who venture into the intergroup apostolate in the areas into which my training as a social scientist has led me, may expect such difficulties and dilemmas as have been my lot—along with the many rewarding and consoling aspects of the social apostolate in modern America.

a major dilemma

Does the intergroup movement afford any chance for an apostolate at all? This is one of the major questions that puzzle Catholics in the field, at least those Catholics who are seriously dedicated to the Truth, Goodness and Beauty of the Faith. One cannot help disagreeing with the Feeneyite who said, "I'm raising my children to believe that anyone dying outside the Church goes straight to hell. And I'm teaching them that any co-operation with Protestants and Jews in interfaith movements is apostasy." This co-operation, when approved by ecclesiastical authority and urged by the Holy Father himself, is certainly not apostasy. But the problem remains. Is Catholic co-operation in the various types of intergroup activities an apostolate?

In the first place, one must concede that it is not a direct apostolate. Very little opportunity is available for convert work or proselytizing. Indeed, the dominant group emphatically lays it down as the prime prerequisite of intergroup work that the participants eschew the prospect of evangelizing, and concentrate on mutual understanding, amity, and good will.

An indirect apostolate of fostering good will for the Church is the main one open to the intergroupist. This is of course a valuable service to the Church. It helps break down the out-riggings of prejudice against her. It removes many sources of

discrimination. It lessens the likelihood that non-Catholic teachers will have clear consciences in perpetuating the black legend about the Church that is still on the grapevines of small-town America.

From my limited experience in the work, I can testify that this goal can be and actually is achieved in some intergroup activity. Ignorance about Catholicism is appalling even among otherwise well-informed public school teachers in certain sections of the country. It is a distinct contribution to the betterment of the Church's position in these communities if, through intergroup work, teachers and community leaders become better acquainted with Catholics. While admittedly this might be better achieved by priests than by laymen, the work in the future will rest largely on the laity, owing to the fact that more and more of the clergy have been obliged to withdraw from the field.

what has been done

Fortunately, a goodly body of representative laity have been impelled to take an interest in intergroup activities. The siege mentality of the past generation is gradually fading away. The walls of the ghetto, bulwarked on one side by the barriers against the immigrant newcomers and on the other by the ethnocentric withdrawal into group-preserving but narrow circles, are crumbling under the impact of repeated contacts across hitherto sacrosanct lines. These contacts are nullifying the charges that Catholics are "belligerently withdrawn in social matters, unco-operative in communal activities, separatist in social welfare, and insufferably arrogant in everything which pertains to religion," as one over-severe and critical Catholic recently stated.

Catholic co-operation in the National Conference of Christians and Jews, in the National Association of Intergroup Relations Officials and its member activities throughout the nation, in the Laymen's Movement for a Christian World, in the Third Hour Group, in the Panel of Americans, and in the many joint community activities around the country has been increasingly on the upgrade since the war. The brave Catholic leaders who have courageously faced the puzzling dilemmas that they meet as soon as they put their noses out of the ghetto are a standing comment on the Pope's call for co-operation with men of good will and good sense everywhere.

the Church's essential divisiveness

They have done this without sacrificing their identity as Catholics and their fidelity to all the things that render the Church essentially and stolidly divisive in the present world.

In the area of the holy, the Church has and will ever maintain an apostolate of segregation, a mission of dissimilarity, a witness of severance. Through its divine commission, it is everlastingly dedicated to the separation of holy things from unholy, of the sacred from the profane, of the religious from the secularistic, and of the eternal and spiritual from the mundane and temporal.

Committed to the sanctification of souls, the Church is irrevocably impelled to sequester them from all that is evil, sinful, and wicked. It is also impelled to the sanctification of those areas of life which affect the holiness of people. Wherever this process of hallowing extends, a certain amount of divisiveness will be apparent—in areas of education, home life, associational life, institutional life, art, music, literature, and even professional activity.

The apparently conflicting goals thus presented to the Catholic by the calls to sacred separation and to civic unity constitute a trying series of dilemmas. They can reduce an impatient all-or-nothingist to immobilized futility. Or they can be a constant challenge to the alert and intelligent Catholics to maintain their citizenry in two worlds as a concomitant to the dual nature of man as body and soul.



"WHO IS MY NEIGHBOR?"

Is he only the man beside me

Who joins me in the Creed?

Or is he not the sufferer,

My fellow man in need?

We Live in a Non-Catholic Community

Mary Reed Newland: One of the hardest of all the hurdles for the family in the lay apostolate is the Catholic to non-Catholic relationship. On the face of it, it looks as if it should be easy. The lay apostle is nothing if not determined to love his brother. But determination and love are vastly different and there is a long and thorny road between. And in the beginning, after the whole idea of helping restore society to Christ has ignited, its effect is sometimes to lead families or groups to almost divorcing themselves from the company of other men and living a kind of outerspace existence in their own private space ships where the atmosphere is pure of all taint of heresy, or materialism, or mediocrity, and those still earth-bound are loved in the rosy glow of a kind of synthetic Christian love.

It isn't so much a phony state as it seems to be a necessary first mistake. The kind of mistake by exaggeration the young make in the process of growing up. Redeeming it are all the good intentions and when there is co-operation with grace sooner or later it begins to dawn that the end of the affair is restoring *society*, not merely handfuls of the devout here and there, and isolationism is not the way to do it. As far as the rest of men are concerned, it does little more than impress them with the differences between the initiate and the uninitiate, labelling the former at worst as "screwballs" and at best as "nice but kinda queer."

Not that differences should not be detectable, but they should be the shining differences between truth and error and their use in the hands of the haves is to warm and dedicate them in their service of the have-nots. If we choose to take the narrow view of our position as Catholics, to identify this neighbor as "one of our own," and that one as not, then we cannot possibly accomplish the end of that marvelous stroke of divine mercy which finds us in the Church and inheritors of the obligation to "fill up what is wanting," to spend ourselves ceaselessly in the work to unite the rest of men to Christ and ourselves in His Mystical Body.

loving one's neighbor

The role of the Catholic in his immediate neighborhood cannot be simply passive, but neither must it be bizarre. His love for his neighbor cannot be simply passive, but neither must it be

WHAT should be the behavior of a Catholic in a non-Catholic community? Mary Reed Newland, who is a frequent contributor to *INTEGRITY*, gives an answer.

artificial. He must live in a glass house out of which radiate Christian joy and love, but he must also serve with dedication, whether sharing his outsize crop of beans, sitting with his neighbor's children, taxiing his neighbor to the doctor, or just listening with Christ's sympathy to his neighbor's woes, judging with His charity his neighbor's ways. He must rejoice when his neighbor rejoices, grieve when he grieves, all out of the fullness of Christ's love which identifies every man with Himself. And if his growth toward spiritual maturity is genuine and not self-delusion, he must find that the horizons of his love, sympathy, patience and compassion are ever out-growing and, like the mother who will understand her child's wilfulness when she understands her own, his neighbor's weaknesses recede in proportion to the honesty of the gaze he rivets upon his own. He must defend, crush gossip, dissipate suspicion. Whole neighborhoods have been soured and rent apart by suspicion where one voice in defense of a neighbor can almost force the rest to match charity for charity. And when force of evidence leaves him no recourse but silence, then Christ writing his own sins in the dust at his feet is the motive for his silence. Most of all, he must understand that what prompts his neighbor to move in one direction or another seeking security, diversion, possessions, social standing, even a variety of religious experience in churches and out, is really the soul suffering divine discontent, "leaping on a horse and riding off in all directions" in search of its greatest good, Who is God.

But still these are not the choicest of the fruits of love. Edith Stein wrote in a letter, following her conversion: "As to one's relationship with people: our neighbor's spiritual need transcends every commandment. Everything else we do is a means to that end. But love is the end itself, for God is love." So if we want to be above all else our own sharing in Christ's life, our dignity as His member, our privilege to feed upon His Body, it is this supreme of all goods that we must want for our neighbor and it is in this that we will love him as ourselves.

O. F. M.

the broader areas

These things are not difficult for the lay apostle to see. In fact, his embarkation upon a new life in Christ is usually most of

all marked by a vastly increased tenderness in his relations with all men. Where he finds himself momentarily at a loss, unexpectedly awkward, is in making the transition from the more intimate relationships within his neighborhood to the broader area of his community, in discovering the meaning of the common good and what must be his contribution to it. It is when he reaches the plane where he struggles with the idea of common good that the Catholic discovers how really vast is the scope of the divine economy and how, for all he has great treasure which he is bound to share with his fellows, he also has great need of his fellows and he cannot possibly live in society without them. I do not know about everyone else, but the common good was a great big enigma for me for a long time. Once even the editors of *Integrity* asked me to try an article on the subject, which I did and it was kindly but firmly returned with a note: "We see you are in the dark about the common good." I certainly was. But God is good and just this past year we had an experience which helped to outline the common good and our relationship to it.

First I should explain something about our community. We live five miles from a small New England town with a population of about 4,500. Among the thirty-five families, all on the land, in our district there are mill-workers, farmers, professional people, executives, salesmen, a blacksmith and a woodchopper. Some are college trained, some are not; some are church-goers, some are not. It is not a predominantly Catholic group. There are Yankees, French Canadians, Irish, Swedish and just plain American—in short, we are a representative New England community.

concerted action

One day last summer we discovered in the local paper an announcement warning the residents of our district to give cause why a fireworks company should not be permitted to buy land in our midst and erect on it a maximum of twenty magazines for the manufacture, storage, testing and use of explosives. Needless to say, the reaction to this was a loud, unanimous "No! They can't do that!" However, it seemed quite possible they could and opposition to it would have to be more than merely justifiable sputtering. So we gathered together, for the first time in the memory of everyone present, to list our objections, and the least of them was aesthetic. We have a natural gas pipe line running through our lands so the danger of fire and explosion was high. In addition to this there would be pollution to our brooks, smog (remembering Donora, Pennsylvania, and its death toll) and the damage to human nervous systems, to say nothing of the farm

animals, from constant concussion and noise. Add the inevitable soaring of fire insurance rates and the sounding of land values and we were sure we had just right to object. We petitioned the entire area and on the appointed night gathered at Town Hall, and there we discovered that more frightening than any of the hazards we had listed was the fact that should a grant be permitted for this particular operation in explosives, it would remain attached to the land in perpetuity and forever after that land could be used for any or all things explosive, whether the manufacture of fire crackers or the assembly of atom bombs. For all the justice of any man's objections, alone each would have been helpless and when the petition to buy the land was finally denied, everyone realized it had taken the sum total of all to preserve our countryside in peace.

That is action for the common good. It may not seem to have anything to do with the Mystical Body or the Catholic-non-Catholic relationship, but when a community of people find they are simultaneously in need, particularly of one another, even the normal social and religious differences evaporate like fog before the sun. Within our community there were certainly no more than the usual subtle lines of division. None was outwardly at war with anyone else. But neither did the fire of love burn with any more than the conventional congeniality. It was when we gathered together to defend our common rights shared under God that we saw each other as brothers. Each man was rescuer to each other man, and out of that have grown new love and respect. Also out of this has grown an increase of community activity with plans to form a residents' association, petition the town for proper zoning, meet annually at a large picnic for all the families—all this being launched at a large carol sing on Christmas eve where fathers, mothers, children, aunts, uncles, grandfathers and grandmothers sang until their throats ached and their feet were frozen. It was a good gathering and the warmth was genuine, and best of all was the admission from everyone that we have lived too long apart from one another and from now on we must draw closer together.

by our witness

If anyone imagines we see in all this elements that augur of mass conversion, he is quite wrong. What disposition our neighbors make of grace is something veiled from everyone but God. But if we might turn about Christ's rebuke to Nicodemus and apply it in reverse to ourselves, how will men believe us when we speak to them of heavenly things, if we have not first proved

our love for them by friendship and service in the matter of earthly things? Too often Catholics delude themselves that they have done *all* when they have issued invitations to missions and convert classes to startled Protestant neighbors, little realizing that their detachment the other fifty-one weeks of the year hardly bears out the concern for their spiritual welfare the one week of the mission. To those outside the Church she is known only by the witness of her members, and it is in our own withdrawal from community life, our clannishness, our spiritual introversion that they find the false evidence to convict her as a force for disunity and discord rather than harmony and union.

Down the road lies the town, and *there* is a relationship to be resolved. Somewhere in his essays, Dom van Zeller writes that if you are to be of use restoring society to Christ you must expect to pour out all the talents God gave you to the full extent of your energy. Among the many areas of civic activity where energy and talent are welcome is work with the schools. We live in a town where there are no parochial schools, and while I envy those parents who can send their children to the parochial schools, I cannot see how my own inability to do so diminishes my obligation to be interested in and co-operate with the schools my children do attend.

Too long parents have restricted their sole contribution, after taxes, to ranting criticism of the public schools, and have failed to see that building them, supporting them, sending their children to them and, for those who teach, teaching in the schools adds up to only one thing: they are the schools. And the schools will be sound, mediocre or poor in proportion to their own caring or not caring about them. I believe that every energetic citizen who has finally tracked down such things as subversion, communist doctrine, atheist teaching in the public schools must have beat his breast with particular passion and groaned: "Where was I all these years? How did all this get started?"

the PTA

The Catholic must care just as passionately about the health of the public schools as he does about the welfare of the parochial schools, and for the same reason. He must want the highest good for all. And while the total solution to the current suspicions and misunderstandings in the parochial versus public school struggles will not be found in good public relations alone, it is certainly true that dedicated service and action on the part of Catholic parents of public school children cannot help but give the lie to all the purveyors of the "they want to divide and conquer" theme.

In an effort to rebuild a wobbly PTA in our town, a Catholic president, an Episcopalian program chairman, a Presbyterian principal, together with Methodists, Congregationalists, Universalists and many more, worked together with such unity and harmony that the membership was multiplied almost five times, now totaling 450 paid memberships including almost 150 fathers. Anyone who knows anything about small towns and PTAs knows this borders on the phenomenal. Obviously, working in such unity has drawn together people who were merely faces without names before, has disclosed many parent and teacher problems in common, and has generated co-operation on the classroom level which could have been set in motion before except that teachers thought the parents weren't interested, and vice versa. An example of the kind of co-operation and exchange growing out of PTA relationships was the coverage and publicity given one principal's model election program in November, complete with registration of pupils, selection of poll workers, casting of secret ballots and counting of the vote. Another was the co-operation of mothers in planning art projects (we have no supervisor of art in our schools) for teachers eager to present creative art projects that demand more than just tracing and cutting out. Another was the presentation of a Nativity puppet show at Christmas time, involving a play and puppets both invented by one mother and her children at home and transported to two of the schools for presentation. An extremely important one in the works is a program to be presented to the PTA by the music supervisor, explaining and demonstrating instruments on which school children may have free lessons, projecting these facilities against future town band, orchestra and choral societies.

the vocation to encounter

Alone, perhaps none of these amount to more than a slight ripple on the surface of school life, but together, with more, and multiplied each year, they move in a definite direction. They weld together people whose vocations converge with remarkable intimacy upon each child, the people in whose presence the school child will spend the most formative years of his life. It is impossible to serve each single person in a town individually, and at the same time it is necessary to want to. In the charity of Christ one must desire, as unlikely as it seems, the union of all men (in your town, as well as the world) in Christ's Church. And it is certainly not recommended that the zealous lay apostle use civic gatherings for the sole purpose of mounting soap boxes and shouting "Be saved, or be damned!" This sort of thing rarely works,

even if it were recommended. But if he cares about individual souls he must care about groups of individual souls, and where such groups are working toward the common good in his own neighborhood, community or town, there is the place for him. Not only will he be a witness of that same Love that draws him to daily Mass, but he will also feast his eyes on the many besides himself for whom Love is offered in oblation daily at Mass. And where his personal influence is met only in the broadest, most general kind of activity, there he must turn to prayer and sacrifice. If I may quote another strand from Edith Stein, about this she wrote: "After every encounter in which I realize my inability to influence others directly, I become more intensely conscious of the urgent need for a personal *holocaustum*." "After every encounter . . ." It is the layman's vocation to encounter people. Whether next door or down the road or in the town, he cannot escape it. But he should not want to. And it is the peculiar way of man to be able to offer himself more eagerly in holocaust if he sees the object of such love as not a mob, but a group of fathers, or mothers, like himself, with problems and worries and burdens and hopes, utterly worth being victim for because Christ accepted victimhood for them first.

children and religious differences

Inevitably the relationship describes a complete circle and comes home to roost in the form of specific religious differences with the neighbor on the right, the neighbor on the left, and how to equip our children to handle their beginning awareness that the neighbors are not Catholics? How to keep burning high their love and pride in the faith and also keep intact their respect and love for their non-Catholic neighbors?

One of our immediate neighbors is a Jehovah's Witness who takes active part in weekly Bible sessions and goes from house to house declaring what to her is revealed truth. I confess she is an easy neighbor to love and her charity surpasses the charity of a lot of those possessing a far greater share of truth. In the beginning, according to her obligation as a Witness, she sent two of their members to me to suggest I investigate their way, and together one night we sat down, texts in hand, and got precisely nowhere. But we parted good friends, sharing one big thing in common—love of God, and the two of us live side by side amicably; I pray for her, and she prays for me. Now and then our children come to an impasse over doctrine, such as the time Jamie came home and said (her) Patty had told him to be very good so he could get into the kingdom, (and I daresay her children

have taken similar puzzles home to her to be explained), but because we knew something, at least, of each other's beliefs we have been able to straighten the situation out without any coming to blows over it. It is one thing to be a vascillating adult and refuse to take the opportunities that religious discussions offer for revealing truth. It is another to be a small child still learning, and for lack of prudent cautioning make religious differences a wedge that will separate and hurt and destroy. Children given proper religious instruction day by day along with every act of their growing up are calm and sure of themselves and most of the time will state the dogma they know with firmness and accuracy, and heed their parents' warning not to dabble in scenes.

Once Monica reported a scene at school between a Catholic child and a non-Catholic child. The former had said that only Protestants lie, and the latter that only Catholics lie.

"What did you say?"

"Me? Oh, I said that both Catholics and Protestants will lie if they listen to the Devil telling them to lie."

There are answers that rise above sectarian differences, residing up in the area where truth is shared, and it is in this area of common belief that children, until they are able to figure out the more intricate problems, find their asylum.

common ground

Another friendship we treasure is with a young Congregationalist minister and his wife. We met when both she and I were in the hospital having babies. We discovered a large common ground shared in our preoccupation with God and, again, a visit from them posed a question for the children.

"Mother, I don't understand. Is Mr. Miller a priest?"

"No, he is not a priest. He does not even belong to our Church. But he is to his church what priests are to ours, and he loves God very much. It is good, isn't it, to meet someone who though he does not share what we have in the Catholic Church, shares such a big thing with us as love of God? We must pray very hard and ask God to bring them even closer to Him in His own true Church."

Now I certainly hope that the Millers, who probably will read this, will not drop the Newlands just because we pray they will become Catholics. We love them as they are, and we certainly have no intention of backing the two of them into a corner some evening with the Baltimore catechism in hand. But because we do love them, we would like to share what is the greatest of all our treasure with them, we could wish them no greater good.

Just as Catholics are characteristically apart from the rest of Christians by their insistence that there is One Church, and it is the Catholic Church, so it is a characteristic of those outside the Church that they insist the existence of more than one Church is right. It is important that these differences be delineated because one religion is *not* as good as another, but it is just as important that they make no difference in the matter of loving those outside the Church. Given a chance, it makes for a wholesome and happy relationship among people who embrace the most varied array of beliefs.

praying for one another

Our Episcopal friends and their children pray nightly for our family's intentions, and we pray for theirs. On the feasts of our children's patron saints, their children have delivered feast day gifts, on their feasts we reciprocate in kind. Both families observe Advent and Lent with prayers and self-denials, both families pattern daily life around the liturgy in their homes. We met one day when Dorothy came to call and walked in to find me cleaning up the debris after an elaborate liturgical celebration. Out of this chance visit and the conversation that ensued, we discovered a broad area of beliefs shared in common and a mutual love and respect because the well-spring for both of us is Christ.

Perhaps one of the nicest of all our experiences that fall into this category was what happened at our last liturgical Halloween party. The invitations were rhymes, which told about begging at the door and praying for the dead, sent to Catholics and non-Catholics alike with an explanation of the origin of the custom to the latter to give them a graceful opportunity to decline if they felt it verged too close on Romish practise. One family did go elsewhere, but one did not, and when still another family unsuspectingly wended their way down the lane and into the company of the spooks and goblins, the old witch patrolling the front lawn explained that they might knock at the door and be given a soul cake, but only if they would pray for the dead. It was a very sweet chorus of voices that rose outside our front door, beneath the light of a full Halloween moon, and chanted the one prayer we all share in common, the Our Father. The voices of the Catholic children died out, and the voices of the non-Catholic children and their father continued on: "for thine is the kingdom and the power and the glory forever." How simple, after all the differences are drawn—we still have origin in common. God is the Father of us all.



WITH PERSEVERING
PRAYER TO THE SPIRIT
OF LOVE AND TRUTH~
WE WAIT FOR THEM
WITH OPEN ARMS TO
RETURN NOT TO A
STRANGER'S HOUSE~
BUT TO THEIR OWN~
THEIR FATHER'S
HOUSE.

PIUS XII

Leaving the Ghetto Behind

Dennis J. Geaney, O.S.A.: Every city has its ghettos. They are areas populated by people who have a common problem. They may be people from another country suffering from a language handicap. They may be people who are oppressed because of their color or race. In the beginning they live of necessity in the same neighborhood. As generations pass their children and grandchildren move to greener pastures and adjust themselves to a more cosmopolitan area. While in the ghetto their picture of America and society is somewhat eclipsed. They are unable to breathe the pure air of freedom and equality of opportunity. As a result there is a tendency toward a defense attitude. Oftentimes there is a defeat complex, an unhealthy toleration of injustice, the exploitation of the weaker by the stronger in the city jungle. On the other side of the picture there are blessings that come with suffering and bearing of injustice cheerfully. There is a kinship born of mutual affliction.

This ghetto mentality when transferred to the area of religious belief is called the sectarian view. It is a cops and robbers, the good guys and bad guys, view of religion. The Catholics are the good guys; all others are the bad guys. Every issue is viewed with a partisan mentality. In politics the ghetto Catholic votes for candidates on the basis of religious affiliation rather than the record of the candidate. Or if the candidate is not a Catholic but does a favor for the Church or takes the Catholic position on a strictly Catholic issue, it is often sufficient for him to get the Catholic vote regardless of his over-all record or his personal integrity.

the activity of the ghetto-minded

The ghetto view of religion exercises a subtle pressure on Catholics not to meddle in affairs in which the Church has not a direct stake. A civic-minded woman revealed to me the attack she was subjected to for joining and becoming active in the League of Women Voters. It was hinted to her that she had better quit before "the Monsignor," her pastor, spoke to her about it. The implication was that no good Catholic should be associated with this non-sectarian group. I suppose somehow they reason that if the Church discourages mixed marriages it discourages mixing on any level with strangers to the household of the Church. Besides the ghetto Catholic knows he has the truth. If a stranger wants to break bread with us, let him come to us as a humble beggar.

WITHOUT love of those outside the Church, our love for the Church will become narrow—we will regard her more as a club than as the Body of Christ. Father Geaney, who teaches in Rockford, Illinois, has written widely on the Church, her liturgy and social apostolate.

We can test the narrowness of a Catholic's view of the Church's mission when a public housing, rent control, or racial problem becomes a local issue. If Catholics take a stand as a group, it is almost without exception on the basis of an exaggerated view of private property or mere emotion. Few Catholics will take the stand for social justice based on Catholic social teaching. In Cicero, Chicago and other places where there were race riots or near riots, the majority of the Catholics were on the side of the rioters. As Catholics they saw no religious issue at stake. It was purely an economic matter to them—the threat of a neighborhood change. We can easily imagine that these same Catholics became champions of the Catholic faith when the Barden bill denying fair treatment to Catholic schools was an issue. The militancy of the ghetto Catholic reaches its peak in its almost fanatical anti-communist methods which offend true democracy and the eighth commandment.

the historical cause

The sectarian or "club" view of the Church stems somewhat from the same sources as the ghetto mentality in civic life. It is the feeling of being a minority. It is essentially a defensive attitude. The sectarian view has its historical basis. It can be traced to the Protestant revolt of the sixteenth century when the Church had to establish a line of defense in Europe against its onslaughts. In the face of wholesale defection from the one, true Spouse of Christ, the Church had to prove it was the true Church. The primacy of Peter and such other previously unquestioned truths had to be explained. Things were no better during the seventeenth and eighteenth centuries. We had to prove the Scriptures were inspired, that they were true historical documents and so forth. On the political level things came to such an impasse that the Pope forbade Catholics to vote in the Italian elections. Heavy artillery guns were trained on the Church during these centuries. A retreat of religion from the marketplace and a state of siege mentality were among its disastrous effects.

While the theologians were building up the science of apologetics, the rich dogmas of the sacramental life of the Church

were not being expounded. Because we had to prove endlessly that the Church was the visible society that Christ founded, we had little time to teach the much greater truth of our invisible union with Christ through membership in His Church. In fighting to prove that Our Lord was really present in the Eucharist, we were forced to neglect the more important aspects of the Eucharist, namely, that it is a sacrifice and banquet.

the Christian restoration

Happily that era is passing, even though its devastating effects are too much in evidence everywhere. The Church's offensive began to roll in the latter part of the nineteenth century. In 1854 Pius IX proclaimed Mary to be the Immaculate Mother of God. Leo XIII, with his encyclicals on politics and labor, paved the way for Christians to bring Christianity from the sacristy to the political arena and economic life. Probably most significant and the cornerstone of the rebuilding program was the emphasis placed on the Mass and the sacramental life of the Church by Blessed Pius X. Pius taught that active participation in the Mass was the primary and indispensable source of the true Christian spirit. Pius' decrees on frequent Communion and early Communion for children took root in Catholic practice with little delay. His call for the sung Mass was and still is little understood. It has been misinterpreted as a call for a mere singing program or a trained choir. He was calling for the sung Mass because he wanted to bring home the fact that Mass was the joyous sacrifice of a community of redeemed Christians and that "song befits the lover." The liturgical apostolate still in its infancy owes much of its inspiration to this saintly Pope.

Pius XI continued Blessed Pius' insistence that all Christian reformation stems from the altar. Since the community-sung Mass was still some decades away, he gave us the dialogue Mass as a step toward the day when we shall be one in song. Pius XI went a step further. The flowering of the Eucharist must be a life of dedication, a life of charity. This does not mean charity in its narrowest implication of simply giving dimes to blind beggars, but the going out to embrace the entire world, all its institutions, all its peoples—in short, its every legitimate aspiration. It is the sending of the layman on a mission. It is the spelling out of the *Ite Missa Est* in terms of the neighborhood, work, marriage, national, and international life. Pius XI called it Catholic Action.

one body, one bread

While lay people were learning again to take their rightful place at the holy sacrifice and in the world, we found a renewed

interest in learning what the Church really is. We shall never be one in song and one in charity until we become aware that we are one Body. Or it might be better stated by saying that our oneness in Christ and with our fellowman at both the altar and on the street must bring us to the truth that we are one Body. The relationship of the Mystical Body to the Eucharist can never be put more succinctly and tellingly than by St. Paul. "Because the bread is one, we though many, are one body, all of us who partake of the one bread."

Thus renewed emphasis on the true nature and purpose of the Eucharist brings us logically to the doctrine of the Mystical Body. So back went Catholics to the words of Our Lord about the vine and branches, back to St. Paul to re-discover the meaning of the ever recurring references "in Christ" and "the Body," back to St. Augustine to find what he meant by the "whole Christ," "the total Christ." Scholarly and popular articles and books on the Mystical Body began to race off our presses at a phenomenal rate during the thirties. The climax to the teaching on the Mystical Body came with the encyclical on that subject in 1942 by the present Holy Father.

modern problems

Another aspect of the Catholic revival or the Church's second spring is the whole series of papal pronouncements on modern problems. Labor, education, communism, world federation, peace, marriage, democracy are some of the headings under which we could categorize the steady stream of papal pronouncements stemming from the Vatican in the form of encyclicals, letters, and addresses. No Catholic can do battle for Christ in the world and profess a complete ignorance of the content of these documents. The voice of the Pope is the voice of Christ. We must listen to Christ through these documents. In this country *The Catholic Mind* performs the service of making the translations available for us. Publications like *Work*, *The Labor Leader*, *Commonweal*, and *America* help us interpret and apply the principles to concrete situations.

The Catholic renewal has set in motion groups of people who are moving out of the ghetto into the marts of trade armed with the divine life and papal teaching. In the vanguard are such groups as the ACTU, the Catholic Labor Alliances, Friendship Houses, Catholic Interracial Councils, Young Christian Workers, Young Christian Students, Cana Conferences, and the Christian Family Movement. Then there are the hosts of Christ bearers

unaffiliated with any of the above or similar groups but who somewhere have caught the new spirit and are bringing this life and these teachings to their work, union or employer association, civic and political life. They are trying to make the business of life a thrilling romance, a dialogue of love with Christ.

the new and the old

The contrast between the devout ghetto Catholic and the Catholic who makes the world his cloister and sees in every phase of daily life an apostolate is so great that they seem like members of different religions. They receive the same Sacraments, pray the same rosary, listen to the same sermons, use the same Sunday envelopes. Yet in their view of the world and its problems there is so often a sharp cleavage that the ghetto Catholic views his enlightened Catholic neighbor with suspicion.

The ways a person comes to see all of lay life as an apostolate are manifold. It may have been from a teacher, a situation, reading, or friends that one caught the new spirit. It is often by way of osmosis. However, if a person were to try to find this spirit by an intellectual approach or having found it wanted better to understand or deepen his conviction, all he need do is simply find out what is the Church. For this purpose I can think of no better book than Suhard's pastoral, *Growth or Decline*.

The following are a few quotations excerpted from the above mentioned work. "The whole Christ is head and body; the body is His Church: they are husband and spouse; two in one single flesh"—St. Augustine. "St. Paul calls the Church 'Christ' without adding anything more"—Pius XII. "The Church is Jesus Christ diffused and communicated; she is Jesus Christ whole, she is Jesus Christ perfect man, Jesus Christ in His fullness"—Bossuet. "The visible *Church* . . . is the Son of God himself everlastingly manifesting himself among men in a human form, perpetually renovated, eternally young—the permanent incarnation of the Son of God"—Moehler. "Christ requires His members . . . in carrying out the work of Redemption He wishes to be helped by the members of His Body"—Pius XII.

changing institutions

Catholics may go so far as to see the Church as the extension of Christ in the history and the geography of the world, but fail to see that Christ must permeate all the institutions of society. They may realize that they are the hands and feet of Christ. Where they go, Christ goes. But they may fail to see the world that must be brought to Christ as a network of institutions that form or deform the people Christ redeemed. These institutions must become

vehicles of redemption. A Christian life must be made easier to live because of these institutions rather than in spite of them.

Every segment of society must come under the enriching influence of Christ. This is the exclusive apostolate of the layman in the world. The Church has no design upon controlling any temporal institution. She has no designs on forming a Catholic "bloc" or having a monolithic influence. Catholics are to take their rightful place as lay people in these institutions and make their own decisions based on Catholic principles.

The mark of Christ

The distinguishing mark of the lay Catholic today must be the same as the one Christ said it was to be. "By this will all men know that you are my disciples, if you have love for one another." However it must be a charity enlightened to understand the twentieth-century needs of humanity. We must see the man beaten and lying half-dead on the road to Jericho as the modern man suffering from the injustices of our industrial society. His wounds are healed by our working for social justice and a better social order. Therefore our charity must have a bias toward work for the betterment of our political, economic, and social institutions.

Our charity must be a disinterested charity. One wherein we love and work for people regardless of whether or not they are Catholics, and whether or not they will ever become Catholics. We must love people simply because they are people. We must work without stint for all members of the human family.

While we love all and work for all, we can never forget the incomparable dignity etched on the souls of members of the Mystical Body. Because they, like ourselves, are members of Christ, they are flesh of His flesh and bone of His bone. They are we and we are Christ. Without any fear of having a sectarian view, we must love them with a special love as Christ loved John with a special love. Unless we have this special love for one another as members of Christ, our love for those outside the Body will suffer.

Because we work for all disinterestedly does not mean we do not desire all to become members of Christ. Without this longing for those outside the fold to be members of the true vine, we would not truly love them. Our whole effort would degenerate into a mere humanitarianism. With the richness of this vision of Christ and His Church, we shall never go back to the ghetto. We shall find it too confining for the new freedom found in being "heirs of God and joint heirs with Christ."

WILLIAM MERRYFIELD

I knew William Merryfield
Once upon a time;
I knew William Merryfield
When he didn't have a dime.

He would tip his cap to the ladies,
He'd give his best to the men,
Or he'd wink an eye at the ladies
Who hoped he'd wink again.

I saw William Merryfield
Just the other day;
A fedora planked square on,
A brief case gripped like clay.

He's worth almost a million now
His kids are married well;
His wives are not suing him
But his ulcers give him hell.

I still like William Merryfield
For his fortune I'd be glad;
If his face were not the mask of death,
Nor his eyes so velvet sad.

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The Whole Truth

KNOWN especially for his book *The Catholic Centre*, **E. I. Watkin** is an English writer who has devoted himself to the development of the thesis that Catholicism contains the fullness of truth merely suggested or partially preserved in other religions.

E. I. Watkin: Strictly speaking, as St. Augustine pointed out, the measure of truth is God. But in a secondary and derivative sense the term may be applied to His revelation to man. Is it reasonable, the sceptic may argue, to claim that of all the religions of the world one alone is a unique revelation of truth? Most unreasonable, unless one condition can be verified, namely that the religion which makes such a claim contains explicitly or by implication all the positive truth held by others.

synthesis of truth

This condition however can be verified in the case of the Catholic religion. Catholicism can be shown to contain what is positively true in other religions. In its synthesis of truth it harmonizes truths which elsewhere in one-sided expression conflict with truths which should be complementary, and in virtue of this balance the balance of many-sided truth is in fact the measure of truth.

This of course is not to claim that Catholicism possesses all the truth about God and the relation of creatures to Him that the human spirit is capable of knowing, or that it can answer all the questions the human mind can ask. For this knowledge is reserved to the blessed in heaven who see God as He is.

Nor can we claim that the fullness of revealed truth with all its implications is always clearly perceived and plainly taught by the Church at this or that particular time. Many truths, for example Our Lady's prerogative and place in the economy of salvation, have emerged gradually into the light of conscious knowledge from the penumbra of invisible implication. Even truths formally professed may in practice fade for long periods from the mind of the faithful. This, for example, was the case even with so cardinal a truth as the doctrine of the Church as Christ's Mystical Body, the Total Christ, which is taught so plainly in Scripture and the liturgy and loomed so large in the thought of St. Augustine, but which faded into the background to be revived in all its force and fullness only within my own lifetime.

lack of balance

If, as Newman pointed out, some heresies are premature and deformed anticipations of some future development of doctrine or practice, others are a reaffirmation, deformed (because torn from context in the totality of Catholic truth), of a doctrine or practice of which Catholics had lost sight. Rediscovered by the heretic it dazzled an impatient and undisciplined vision and was therefore misconceived and misstated to the denial of other truths which it should have taken in their right place and which would have clarified and secured its correct understanding. Such by and large was the origin of Protestantism.

Nor unfortunately was the lack of balance produced by such heresy confined to the heresy. A very natural though quite unreasonable reaction led Catholics to emphasize precisely the truths the heretics denied and neglect those on which they insisted. Some theologians were even inclined to give the truths denied an exaggerated statement which by its very exaggeration encouraged the denial of those truths by the dissidents. This was in fact the explanation of several theories of the sacrifice of the Mass put forward by certain theologians of the Counter-Reformation but universally discarded today, which in opposition to the Protestant denial of the Eucharistic sacrifice tended to assert what, though not so intended, amounted to a sacrifice distinct from that of Calvary. Moreover because Protestants tended to assert the full priesthood of all believers, the restricted and secondary priesthood of the laity was forgotten by Catholics and the doctrine has been recovered only in our time. Because Protestants have in practice made the reading of the Bible into a Sacrament, often indeed the greatest Sacrament of their religion, Catholic reaction has ne-

glected the Bible—even, one suspects, created a subconscious feeling that the Bible is somehow a Protestant book.

Non-Catholic churches and sects arose and still flourish through a failure to present the fullness of Catholic truth and thus preserve its measure, so that their adherents fail to perceive that fullness and thus to discern within Catholicism the truths and values which, isolated and thus distorted, have nevertheless fed their faith and devotion and enabled them to lead lives truly Christian and often of outstanding holiness.

if the liturgy were fully lived

No truth however that has once been seen and explicitly professed in the Church can be lost. It is permanently enshrined in the recorded teaching of Catholic doctors, in official theology, and most availably in the liturgy. For the liturgy, growing as it has with the life of the Church which it expresses, embraces contributions from many ages and sources. If in the sixteenth century the liturgy had been understood and lived as a whole by Catholics as a whole the Reformation, we may be fairly sure, would not have occurred or would not have obtained rapid and extensive success. Unfortunately, to take one revealing example, the last Catholic Bishop of Chichester could reply to the Protestant demand for a vernacular service by maintaining that to understand the liturgy was no concern of the laity. It is not surprising that so many preferred the Anglican liturgy for all its omissions, which they could understand, to the complete and Catholic liturgy of which they understood nothing.

And although this attitude is happily obsolete, until the liturgy is once more the religion of Catholics, the comprehensiveness and balance of Catholic truth cannot make the appeal it should to non-Catholics. Unfortunately it is quite beyond the scope of an article to show in detail how Catholic truth as stated in the liturgy contains and orders, as I have claimed, the positive truth of other religions denying only their denials. I can but give a few instances as examples, leaving my readers to work out this Catholic comprehensiveness by applying it as widely as possible.

completing partial truths

First, in regard to non-Catholic Christians. The Church accepts the liturgies of the Eastern schismatic bodies, adding only a prayer for the Pope. And even the Latin liturgy, though less exuberantly, expresses sufficiently what are generally regarded as the specifically oriental emphases—the deification of regenerate humanity in Christ, the transfiguration of the total Christ, the

greater prominence given to the Incarnation and its fulfillment the Resurrection as compared with the Passion. In fact with its fifty days of Paschaltide, its prayer and therefore expectation that the Christian should already dwell in spirit with his ascended Lord in heaven, it is decidedly more oriental than devotional Catholicism.

As regards Protestant Christianity—it was a Protestant, Doctor Johnson, who declared that whereas a Papist who became a Protestant gave up many beliefs he had held hitherto, a Protestant who became a Papist added to his former beliefs.

One might point out that in the original Lutheran formula—justification by faith only—it was the restrictive “only” which the Church condemned, were it not that in fact Protestantism has always contrived somehow or another to reintroduce charity and the good works which express it as indispensable to salvation so that the dispute has been largely one of terminology. Inasmuch as the Protestant rejects the external religion of legalism and accountancy of a balance sheet of merits and demerits which he supposes to be Catholic, in favor of an interior and organic religion of vital communion with Christ humbly receiving the communication of His life and holiness, the Mass he should be informed, as the prayers of the missal abundantly testify, is wholly involved in such a vital communion, of which in fact it is the focus and the most powerful agent.

Protestant sects

The central devotion of the sects is the atonement expressed by the Precious Blood. This devotion is too often divorced from an adequate theology of the Word Incarnate and is an emotion rather than a reasoned conviction. Firmly set in its theological context, devotion to the Precious Blood has its liturgical feast. In the only sermon I ever heard him preach, Father Robert Hugh Benson pointed out that two religious bodies marked by their devotion to the Precious Blood were the Catholic Church and the Salvation Army. Eschatology, the preoccupation of so many Protestants alert for prophecies and signs of the second Advent has, it is true, fallen into the background of Catholic thought. But the Apocalypse remains and the yearly expectation of His second coming in the Advent liturgy. Silent prayer by a congregation guided in a particular direction is the distinctive prayer of the Society of Friends. It is approached by the silent prayer of the worshippers when the Blessed Sacrament is exposed, though this is admittedly more individualistic. The *Oremus*, however, prefixed to liturgical collects as also the *Flectamus genua* before the Good

Friday intercessions is the relic of a prayer identical with that practiced by Quakers. For it was formerly the signal for silent prayer which the Collect concluded and summed up. We might indeed be well advised by the Quaker practice to restore the old Catholic usage. On the other hand, this silent prayer, far from being the staple of public worship, was offered in the framework of fixed vocal formulas and much of it at Mass. Once more the Catholic synthesis—as Von Hugel put it—both, and *not* either-or.

Between the Protestant denial that celibacy for Christ's sake is a higher state of life than marriage and the Encratite and Albigensian heresies that marriage is sinful is the Catholic doctrine that, although inferior to the celibacy of the priest and religious, marriage is a Sacrament. Similarly between the view till recently widespread among Protestants that wealth is God's blessing on the righteous and the view of a radical fringe that poverty is a universal Christian duty, is the teaching of the Church that although voluntary poverty is a counsel of perfection, for the Christian community as a whole prosperity rather than poverty is desirable—a conviction expressed by the Secret for Masses of Our Lady in which the Church prays for prosperity and peace.

among non-Christians

Outside Christianity, that Catholicism fulfills Judaism is evident. The sacred history of Israel, her scriptures, her psalmody, her prophets all have their place in the dispensation of the true Israel. Most of the Sacraments were foreshown in Jewish rites, Passover has become Easter, Pentecost Whitsun. The Church therefore in her liturgy lays claim to Israel's dignity and that her children are in spirit and truth the children of Abraham.

Orthodox Mohammedanism insists upon the transcendence of God at the cost of His immanence, denying the possibility of incarnation. The mystics of Islam on the other hand have pressed immanence so far as to fall into pantheism by identifying man's true self with God. Catholicism balances transcendence and immanence and maintains the essential distinction between man and God yet the possibility of man's deification by grace which makes him a son of God and a partaker of the divine nature. The bloodless sacrifice of the Mass has fulfilled the sacrifices of Jews and heathens; it sanctions and satisfies the belief they expressed. Between the polytheism of so many heathen religions and the misconceived monotheism which rejects the veneration and invocation of angels and saints the Church teaches and practices a communion of saints in God and Christ, which without derogating from God's exclusive right to divine worship

satisfies the instincts of which polytheism is the distorted expression. Similarly her prayers for the dead keep the mean between spiritualism seeking illicit commerce with the departed and the Protestant prohibition of prayers—a ban which severs us from our dead more completely than reason or revelation warrants and frustrates a religious intuition and need operative as far back as we can trace the funeral rites of mankind.

But space fails and these indications must suffice to remind us that rightly understood Catholicism is the measure because it is the fullness of religious truth together with its philosophical implications, that in a word, Catholicism is integrity, integrity Catholicism.



UN-CHRISTIAN RESOLUTION

To build so many borders,

To choose our own elite,

To bless our brothers, curse the others,

And "never the twain shall meet!"

East and West Can Meet

ABOUT two months ago a wonderful event occurred in Akron, Ohio, when a whole Russian-Orthodox congregation was reunited with the Church of Rome. Helene Iswolsky, member of the Russian Institute at Fordham University and a tireless worker in the cause of Church Unity, is aware of the many aspects of Eastern Christianity (Greek, Armenian, African) which should be considered in the reunion of East and West. In this article, however, she writes only about Russian religious problems.

Helene Iswolsky: The very fact of the existence of the Unity Octave within the Catholic Church, and the spreading of this ecumenic prayer to our separated brethren, is a sure sign that the essential pathways of irenecism have been not only planned and defined but actually "opened." Yes, we have followed these pathways from year to year, and have marked considerable progress—progress in sympathy and understanding, progress in scholarly research, progress in prayer and meditation—leading to the essential goal: "That they all may be one" (St. John, XVII, 21).

In the field of oriental Christian studies, leading toward the final goal of unity, a tremendous amount of work has been pursued, and in many instances brilliantly achieved by Catholics—from Father Yves Congar, O.P. (in his great book on *Disunited Christians*) to Father Dvornik's complete revision and analysis of the true facts about the schism between East and West. Indeed there are few fields of this complex problem which have not been submitted to scrupulous and profound examination. Many obstacles to the reunion of East and West have been removed, thanks to this devoted work. However, let us remember that essential points of dogma—the *Filio-que*, the Immaculate Conception, the infallibility of the Pope, and the recently proclaimed Assumption—still drastically separate the Universal Catholic Church from the Russian-Orthodox Church. We know, on the other hand, that the orders of the Russian-Orthodox Church are valid and this means that the Sacraments of this Church are valid; a Russian-Orthodox joining the Universal Catholic Church must not be rebaptized. Finally, we know that the Slavo-Byzantine rite as practised in Russian liturgy is not only approved but encouraged and *recommended* by the Holy See. A Russian-Orthodox who becomes a Catholic must remain in his Eastern rite, and can be brought into the Latin rite only if he justifies his inclination with good and well-established reasons.

The Holy Father's July 1952 address to the Russian people offers us sufficient material for study and meditation:

There are very many among you who still preserve their Christian faith within the innermost sanctuary of their conscience, and who in no way allow themselves to be induced to help the enemies of religion and, moreover, whose ardent desire is to profess Christian teaching—the one sane foundation of civilized life—not only in private but if possible also openly, as becomes free men.

Our Holy Father has uttered words of *incalculable* importance concerning the problem of union. Why then are so many still unaware of these words? On dogmatic questions Catholics are still eager to argue *ad infinitum*, whereas this is the field of expert theologians only. Meanwhile these well-intentioned Catholics ignore their own field—the field of brotherly love, and understanding, and common Christian experience, where each of us may contribute in his own way.

the liturgy of east and west

What can we do to extend our love toward our separated brethren? As a convert from Russian-Orthodoxy and an Eastern-rite Catholic, may I offer some simple suggestions. For instance, we should know more about the specifically Western liturgy and what it really means and how it goes out *ob so generously* to meet the Eastern liturgy halfway. Yes, we must learn the spiritual way of life both of the West and of the devout Russians. It is not enough to attend an Eastern-rite Mass, as many of our friends do, in New York, or Paris, or Latin America (for in all hemispheres such Russian Masses are beautifully celebrated). There are translations of the Slavonic Mass, there are Slavonic texts and prayers rendered in English, French and other Western languages. But this is not enough.

In order to understand Russian Christianity we should "dig" a little further. Who, for instance, attends Eastern-rite vespers? Very few. However, vespers in the Eastern rite present exceptional importance. Vespers mark, as it should in liturgy, the *vigil* of the feast, and are filled with prayerful inspiration and Christian symbolism, exquisitely rendered in hymns and antiphons and psalms and readings from the Bible, and so many chants in praise of Our Lady. In order to grasp the *entire* meaning of the Eastern-rite liturgy, just as to follow the liturgy of the West, we should be aware of the entire liturgical calendar, and follow it day by day,

hour after hour. We should be aware that in the East the office is a reality, a standing before God, from matins to compline, and not merely a liturgical "digest." The best introduction to the understanding of Eastern prayer is the Benedictine office; indeed St. Benedict, the Patriarch of Western monasticism, was the spiritual son of Saint Basil, the Patriarch of the Eastern monks, including the Russians.

we must know

Knowledge of the fundamentals of liturgy, both in the East and in the West, is essential to our getting closer to our separated brethren. This actually is the direct pathway to irenicism. And it should work *both ways*; we should know more about them but they too should know more about the West.

We often hear the complaint that Western Catholics are unaware of their Eastern brothers' religious traditions. But on the other hand Eastern Christians do not know about us and are informed only of the main outlines of Western religious ways. To be sure, Russian-Orthodox living among Catholic people have visited Western churches and cathedrals and have admired Western religious art. Some of them have been to Rome and have seen the Holy Father, either at great ceremonies or even at an audience. Moreover, they know that the Holy Father and the spiritual forces he guides are a mighty stronghold defending us from communism. Because of all this varied experience in the Western Catholic world, the Russian-Orthodox is more familiar with Catholicism than some fifty years ago. We speak here of the Russian-Orthodox *in exile*, of those who fled Soviet Russia and have settled in France, Italy, Belgium, Latin America, and the United States, and are living side by side with Western Catholics. These Russian-Orthodox have their own churches of course, and their own clergy, both secular and monastic. But they are not living in a hermetically sealed universe. We may say with assurance that all papal encyclicals issued during the last decades are brought to the attention of Russians in exile. Even before that time Russian sociologists studied the encyclicals *Rerum Novarum* and *Quadragesimo Anno*. Western saints were known and admired in Russia before the revolution, especially St. Francis of Assisi. And after the revolution, among Russians in exile, St. Therese of Lisieux has awakened great devotion.

Nevertheless the fundamentals of Catholicism remain yet to be shown to our separated brethren. We mean here not the dogmatic foundation which, I repeat, can be handled by theolo-

gians. We mean here the practice of everyday Catholic life, the observance of feasts, and the time which precedes them: Advent, Lent, the vigils, the ember days. The Russians should also know about Catholic books used by the clergy and the laymen: breviary, secular and monastic ritual, missal; the Catholic presentation of the Scriptures, the Vulgate and the various translations—from the French Crampon Bible to the Knox translations. Russian Orthodox still believe that Catholics are not allowed to read the Bible; to clarify this point is in itself a step toward unity.

confusion

Now let me tell you about some of the things I have observed when a Russian-Orthodox has an interest in Catholicism. Suppose he enters a Catholic Church on Sunday morning, and attends Mass. He immediately realizes that this *is* Mass. There is the priest at the altar, and there is the choir, and people devoutly following what is going on. But what is it all about? Our Russian-Orthodox friend simply does not know. It is in Latin, but this would not be a serious obstacle (all Russian educated men know Latin) if people only took the trouble to explain. He realizes that Catholics use a missal (something by the way a Russian-Orthodox does not use, he memorizes the Mass); he wants to have such a missal but does not know how to go about it, and even if he gets such a missal he does not know how to open it at the right place. And thus our Russian friend is confused, bewildered, and worst of all he recalls what is said *against* Catholics: that their Mass is a sort of mystery, which nobody is supposed to penetrate; a Catholic, he is told, just stands by, and kneels when the little bell tinkles. And so, discouraged, our friend does not return to that church; that very church which attracted him and moved him, where there is so much prayer, so much devotion, so many lights in front of the statues—in front of the Little Flower, and at the altar of Our Lady, deeply venerated by Russian souls. Discouraged and yet not completely, our friend hears that there is such a thing as an Eastern Catholic rite; and so he hurries there next Sunday. Yes, here he finds himself in a familiar atmosphere. Everything is just as it used to be *at home*. No missal is necessary, no explanations required. But is this really and truly a Catholic church? Why are they praying for the Pope, and at the same time celebrating the liturgy of St. John Chrysostom? Once more he is confused, and goes back to his Orthodox church, and there perhaps some ill-intentioned person tells him: "That Eastern Catholic rite is just a trap to catch you. It's only an imitation, a surrogate. When they catch you they soon enough turn you into a Latin!"

essentially the same

We Catholics should do something about all this confusion. We must find a way to explain in simple terms what is the meaning of this all. We should, for instance, bring out a compared missal, explaining that both in East and West the canon of the Mass is word for word the same, from the *Sursum Corda* to the Consecration included. Also in common are the Lord's Prayer, the Communion and Postcommunion, and the *Ite Missa Est*, which in the Eastern rite is expressed as, "Let us go forth in peace."

There is so much we can do in order to build up the bridge between East and West. And one of the *simplest* of these things we can do is to bring out the essential elements of liturgy, *both* in the East and in the West. For instance we should present both Eastern and Western liturgies as neither Latin nor Slavonic but *founded* on the Scriptures. Take for instance the office in Latin or Slavonic rite: in both cases it is filled with psalms and prophecies, saturated with biblical tradition—our common heritage, and not with national or linguistic or historic differences. The Russian-Orthodox *must* become aware that the Western monastic office, just as theirs, is mostly composed of psalms; these psalms are read continuously in the Eastern monastic office. Let us tell them that the Western Christian Church is also nourished with psalms. Hearing them in the Slavonic or Latin tongue we simply do not realize that they are the *same* texts in two different versions. Or, in some cases, the choice and sequence of psalms are different in East and West. (Thus for instance, Saturday vespers in the West open with Psalm 144, while in the East vespers start with Psalm 103. Eastern vespers are followed immediately by matins, presenting six psalms: 3, 37, 62, 87, 102, 147. These six psalms are followed by the reading of two other psalms, 134, 135, during which the gates screening the altar (*Iconostasis*) are wide open, and all the lamps in the church are lighted, to symbolize the words of the psalmist "His mercy endureth forever.")

These are only a few examples of the structure of Eastern liturgy. We must know about it, and we must also study very attentively the Western office in order to find the *analogies* between these two liturgical ways. Actually there is but *one way*, and this one way we must explain to our Eastern brothers. We must for instance let them know that in the West vespers, especially on the vigil of a feast, are also important. We must admit that vespers are observed very strictly in Western monastic communities but are rarely open to lay congregations. Whereas in the East vespers are essential in liturgical worship both for

monks and laymen. In order to understand the Christians of the East, and to be understood by them, we must offer them the equivalent in Western liturgy.

healing the wounds

These are the practical methods, the *realities*, thanks to which we shall get into closer contact with our Eastern brethren. May this brief outline help clarify a few questions actually rarely raised in ecumenical work. We should, I believe, study thoroughly *both* Eastern and Western Christian tradition. We should bring out books *in Western languages* about Eastern Christianity, and *books in Russian* about Western Christian tradition. Yes, this work should be pursued both ways. If this is not achieved, the irenic movement will remain purely academic. And ours is not an academic task, it is the practical task of love: healing the wounds of a divided world.

SONNET

I think that when the dear Lord brings the salt
Of earth before the heavenly throne of God,
And I recall how angrily I trod
Among the little ones, the blind, the halt—
Recall how flesh, now quiet in the vault,
Would seethe at spirit's vision of the fraud
That hid the light from men upon our sod—
I shall hold back, remembering my fault.

But then I think, when all the saints have passed
(The gentle ones, so confident in love)
And I begin to see myself a leper—
The Christ will turn and lead me up, the last,
Before the Holy One Who sits above,
And smile, and say: "This one, my Lord, is pepper."

J. E. P. Butler

BOOK REVIEWS

Insights into the Christian Faith

MERE CHRISTIANITY

By C. S. Lewis

Macmillan, \$2.75

Mere Christianity comprises a series of radio talks delivered by C. S. Lewis about ten years ago, here somewhat amended and enlarged but basically the same essays of

a learned layman intended "to explain and defend the belief that has been common to nearly all Christians at all times." Most readers, both Christian and non-Christian, should find this book both informative and inspirational.

It must be understood that Mr. Lewis, a convert from atheism to Anglicanism, is not attempting to make a case for Anglicanism, or for Methodism, Presbyterianism, or Roman Catholicism. Rather, the author's view seems to be this: what is common among all Christians (those who believe in the divinity of Jesus Christ) may be at the outset more important—especially for the prospective convert to Christianity—than the doctrinal and liturgical differences among the various sects. The theological disputes among the various sects he does not treat here at all; his concern is with "mere"—that is, common, central, but not "watered down"—Christianity. Though this book contains a number of passages that may cause average adherents of the various Christian sects to raise their eyebrows, it could help all to a better understanding and appreciation of the Christian faith. It is certainly the type of book a prospective convert would find remarkably clear and persuasive.

Some readers may discern certain correspondences between *Mere Christianity* and Chesterton's *Orthodoxy*. Lewis, like Chesterton, appreciates the paradoxes of Christianity; he is argumentative without being quarrelsome; he possesses great power of illustration; he is serious, meditative, without losing a fine sense of humor; he is aware of the personal and social implications of the Incarnation. Each writer, of course, stands on his own merits, and each of these books is a distinct contribution to our knowledge of Christianity.

Mere Christianity does not pretend to answer all the questions that may be asked by either the practicing Christian or the interested non-Christian, but it does offer a refreshing explanation of much that is basic. Readers will find particularly interesting chapters on "Morality and Psychoanalysis" and "Nice People or New Men," and excellent remarks on charity and pride. Throughout, readers will come upon many memorable insights into human behavior and the Christian faith, and will be treated to clear, graceful, orderly writing.

BRENDAN O'GRADY

Baffling Spirit

GRAVITY AND GRACE

By Simone Weil

Introduction by Gustave Thibon
Putnam, \$3.50

For several reasons *Gravity and Grace* should serve in this country as an introduction to Simone Weil, the Jewish French mystic who died without having made—to human

knowledge—the final choice of Baptism.

These thoughts and axioms on evil—denounced by the author as gravity—and on the help of God that is grace, sometimes border on

spiritual genius. When Simone Weil is uplifted by grace she draws the reader into realms of purity and light that both dazzle and invigorate. Conversely, suffering herself from gravity of a kind, she will fling this same reader back to a quite mediocre and even unreasonable level, with a brutal thud. But these strange errors are rare. The book in its essence is beautiful and illuminating, while less abstract and controversial than her other works.

The author deals with void, detachment, decreation (detachment in its purest form), love, the cross and the great beast of materialism, impersonated in her opinion by Rome, Israel, etc. There is also a chapter on the meaning of the universe, and the book ends with "Social Harmony" and the "Mysticism of Work."

One of the merits of this volume, for American Catholic readers, is the foreword by Gustave Thibon, a Catholic writer and her close friend. His thoughtful and sensitive introduction puts the problem of Simone's hesitations in its proper focus. Her two other books have been introduced in America by non-Catholics who infer that if this lofty, reluctant and baffling spirit did not join the Church it was simply because after weighing all the issues she did not care to do so.

But those, her true friends, who from inside the magic circle have witnessed the vertigo of her attraction, her humble faith, her spiritual insight and devouring love; who have also wondered at her strange and naive objections, her intellectual barriers, the inhumanity of some of her words and acts, can only bow their heads before the mystery of God's ways and choices.

It is a pity that *Simone Weil telle que nous l'avons connue* (*Simone Weil as we knew her*), by Father Perrin and Gustave Thibon, is not yet available in translation. There her great spiritual confidant and her lay friend give two different pictures and opinions of this extraordinary woman but come to about the same conclusion. The priest in his vision, the philosopher from his deductions, surmise that if Simone Weil—in man's opinion—does not belong to the Church it is for some great supernatural reason that escapes mortal comprehension. They seem to believe that in her soul she clung to it with the longing of martyrdom, but that her mind could not grasp all things pertaining to it and accept them in detail.

Her great reluctance to accept her Jewish origin contributed to her lack of harmony. She wished she had belonged to Greece. For Grecian civilization she had a cult. It made her Christianize Plato in admirable fashion but it also makes her formulate in *Waiting for God* the childish statement that she cannot accept Christ completely; the reason being that she would have to deny the twenty centuries of enlightenment that came before Him. What a paradox and how unworthy of Greek lucidity, but kindred to the terrible blindness that veiled the Face of the Messiah to His own people when He came to save them!

In the chapter "Illusions" she writes: "I need God to take me by force, because if death, doing away with the shield of the flesh, were to put me face to face with Him, I would run away." What if, on the contrary, the great meeting did not decide all things for her? If verily she had to give up the ghost to be able to surrender it in every way and only then be herself? If she were worthy of being tried, by waiting, till the ultimate edge of both worlds?

Anyway we live in strange times that need strange people. The entire Church may suffer persecution and become the Church of desire, where would-be Christians will thirst for the unknown and the unrevealed (to them). It may be that in the perfect circle of time Simone Weil plays a prophetic role.

Her case makes one ponder deeply the question that while there may be salvation and sanctity for individuals outside the Church, what security there would have been for one like her inside it!

It also makes one tremble for all her phony followers who will take her as an excuse for individual messianism, without her genius, her saintliness and her desperate hope.

ANNE TAILLEFER

"The Religion of Democratic Humanism"

THIS I BELIEVE

Written for Edward R. Murrow
Simon & Shuster, cloth \$3, paper \$1

This is a discouraging book to review. It is subtitled, "The Personal Philosophies of One Hundred Thoughtful Men and Women," and it exudes confidence and optimism. The discouragement comes in when one tries to strip the words of each writer bare and discover what are the naked beliefs underneath the fancy dress. One discovers that very few of the men and women represented here have a clear or strong faith in God; a few come right out and deny the existence of a personal God; the majority seem agnostic about Him. Pearl Buck says, "I feel no need for any other faith than my faith in human beings." Gilbert Murray, as would be expected, outlines his faith in Greek humanism; others bring humanism up to date and see in the UN and its working toward the ideal of freedom for all the ultimate hope of man. Saul K. Padover mentions his "abiding faith in human potentialities," which he calls "the religion of democratic humanism."

Even those who profess a Christian faith give the impression that it has lost all supernatural content and become completely anthropomorphic. They adhere to the Golden Rule, to a "practical religion," to a policy of doing good to others in a spirit of "unselfish selfishness," obviously expecting (and getting—according to one man, an advertising executive) their reward here and now in the form of a feeling of usefulness and contentment. No one seems completely materialistic, but most of them are successes financially and look for spiritual uplift besides.

Most of the writers agree about enjoying the Good Things of life and disclaim with vehemence any leaning toward a Christianity that would be mystical. Yet one cannot help notice the strong mystical glow throughout this book. There is the mysticism of patriotism. (Sir Hugh Casson: "There is still no force, not even Christianity, so strong as patriotism.") There is the mysticism of baseball. (A couple of people view it with intense spirituality, and Joe Williams talks about "the religion of sports.") Then there is the mysticism of psychiatry that yearns for "human fulfillment" in "emotional health."

William O. Douglas writes: "These days I see America drifting from the Christian faith, acting abroad as an arrogant, selfish, greedy nation..." One almost rejoices at his realism amid the suffusion of unfounded optimism in this book.

DOROTHY DOHEN

The Christian and Theology

FROM AN ABUNDANT SPRING
Edited by the staff of the Thomist
Kenedy, \$7.50

This is the Walter Farrell Memorial Volume of the *Thomist*, and as such it will be of interest not only to all dis-

ciples and admirers of Father Farrell but also to all those who have benefited—directly or indirectly—from his great labors to revitalize Thomism in our day and to bring its great wisdom into the thinking of modern man. Not content to let Thomistic theology remain the property of professionals, Father Farrell by means of his *Companion to the Summa* and his efforts to introduce courses in theology for sisters as well as for lay people, helped immeasurably those eager Christians who want an intelligent grasp of their faith, who are ardent to capture all its riches. Throughout the Church there is a realization that lay people need more than defensive, apologetic answers to hurl at unbelievers; rather they need to learn to *think with* the Church, to grasp the real meaning of life in a God-centered universe. How better to do it than to drink of this perennial wisdom?

This volume is composed of twenty-six essays; some are quite technical and will be mystifying to any except the professional theologian; some are quite exciting and will be of interest even to those whose knowledge of theology is scant. In this latter category we can mention as outstanding Gerald Vann's "The Problem of the Catholic Novelist" (in which he discusses Mauriac's idea that the novelist must connive with evil), Timothy Sparks' "Reparation to the Immaculate Heart of Mary," and Philip Hanley's "Collegiate Theology for Catholic Living." The latter is a fine presentation of the necessity and value of theology in an integrated Christian education. As I read Father Hanley's defense of its practicality I could not help thinking of a conversation I had once with one of my college professors who argued against theology in the curriculum as being impractical for girls "most of whom would settle down and marry and have babies." It was considered all right however for them to study calculus! I think I can safely assert that those of them who are busy raising families in difficult contemporary conditions have little or no need to draw on their knowledge of the differential but would have benefited immeasurably if they had been given in theology an adequate idea of the providence of God to rekindle their flagging confidence.

Another essay that will be of interest to the layman is by James R. Gillis, O.P., and entitled "Unless They Be Sent." I'd like to quote from it: "The apostolic mantle weighs heavily upon the Church and upon all its members. Especially must the shoulders of the laity be made adequate to the burden and responsibility imposed. To be a witness of Christ today requires more than sanctity.... What is expected of the modern lay apostle?" The author replies, "He is required to be both contemplative and active.... He is expected to be an intelligent instrument in the restoration of all things in Christ, economic, social, political; not merely to destroy what is corrupt and evil, but to reform according to Christian spirit and principles.... He is expected to take the doctrine and teachings of the Church as his guiding light and yet not to wait for an order where none is to be expected. He is expected to employ Chris-

an methods and forms of the apostolate, spurning nothing that is truly human without falling into the trap of naturalism. To fulfill this tremendous apostolate the laity must be deeply and skillfully formed by the Holy Spirit. The formation must embrace the two wisdoms, the one that pours itself out in contemplation and is the fruit of charity, the other that is the fruit of labor and study, of faith seeking understanding, the wisdom of theology."

DOROTHY DOHEN

THE WISDOM OF FAITH

An Introduction to Theology

By Msgr. Charles Journet

Transl. by R. F. Smith, S.J.

Newman, \$4.25

One reads in the biographies of some saints, such as Benedict Joseph Labré, that their confessors were surprised at their great knowledge of theology, despite the fact that they had never formally studied the science; the knowledge had come through love. And sometimes one has even been surprised at the apparently weak love of God that has accompanied profundity in theology. Generally speaking, however, knowledge fosters love and love fosters knowledge, and these give rise to service, suffering, and song. See, for example, the lives of St. Paul, St. Benedict, and St. John of the Cross, as well as St. Augustine and St. Thomas. God has made us to know Him, love Him and serve Him, so it behooves Christians to stir their hearts and minds if they are to justify themselves. Each one has the duty of sowing his talents; each one has the duty of exercising his intellect to its normal capacity.

Therefore, "it must not be inferred that the study of theology is reserved for clerics alone. On the contrary . . . at the present moment of the disintegration of the old 'sacral' Christianity, and of the preparation for a new 'lay' Christianity, it is more than ever necessary that the Church should see to it that a good number of her laymen should not only possess solid initiation in theology, but should have a theological sense that is at once sure, vivifying, lucid, and penetrating . . . clerics are the specialists in the spiritual tasks of the Church. Laymen in their turn are specialists in the temporal tasks of Christianity. To achieve these, the love of theology must illuminate their minds and their hearts," says the author in chapter 5 of his new book. He goes on to urge laymen to help develop theology in order to help produce conditions favorable to the growth of God's kingdom; we must help "blow the dynamite"! He even asserts that laymen may forestall and anticipate clerical theologians, "but only in their own proper sphere of activity."

And what is theology? It is, Monsignor Journet explains, a speculative and practical science that considers "the same thing God considers, God Himself. . . . Secondly, theology considers the order which God independently of us has put into the universe of nature and the universe of Grace. . . . Finally, theology considers the order which man himself ought to introduce into his own activity to orient it towards the perfect knowledge of God in which eternal happiness consists."

Perhaps the most appetite-whetting part of this good but not very well-written (or is the translator at fault?) book is the one on "Historical Theology," a much neglected subject. According to the author, who has scholarly knowledge not only of St. Thomas but of St. Augustine too, the greatest work of historical theology is *The City of God*. Another

comparatively minor but excellent modern work has been done by Raissa Maritain, the subject of which is Abraham and "the mystery of the development of the Old Testament is a tissue of mysteries, but their lives are also filled with actions which neither their conscience nor God has reproached them for, even though these actions are now prohibited as grave sins by the teaching of Christ and His Church. . . . We touch here one of the great mysteries, that of conscience as it exists in the successive states of humanity and sanctity" (*La conscience morale et l'etat a nature*). Pacifists and others note and take heart!

Msgr. Journer has written a study of the nature of "Christian doctrine which is the wisdom of faith," and although some of the writing (for example, the part on transanalogy) will be as tough to split as elm logs, for novices, they will be strengthened who exercise and feed their intellects on this fare.

JOHN STANLEY

GRACE

By Reginald Garrigou-Lagrange, O.P.
Herder, \$7.50

This exhaustive treatise on grace by Father Garrigou-Lagrange, O.P., one of the great Dominican theologians

of our day, is a commentary on the *Summa Theologica* (Ia, IIae, q. 109-14).

The author is a theologian's theologian, that is, he has an apparently endless knowledge of what other writers have said on this important subject. Consequently his book presupposes considerable background on the part of the reader, as well as an understanding of traditional philosophical and theological language.

It goes without saying that he is a Thomist, but even Thomists hold different opinions on the difficulties raised by this doctrine. In chapter five, however, he gives the Church's doctrine on grace and explains very clearly the problems raised by the necessary distinction between sufficient grace and efficacious grace. Every man receives the former but only the elect receive the latter. He shows why we should hold that efficacious grace is so because God has willed it and not merely because He has foreseen that we will co-operate with it.

We suggest that the reader who is not a student of theology start with this chapter and the following ones (on "Sufficient Grace," "Efficacious Grace," the "Cause of Grace," the "Effects of Grace and Merit") before going to the first chapters dealing with the essence and necessity of grace. These first pages contain so many opinions that the reader who is not very well fortified by previous study will find the book too laborious and confusing. This, however, is not a book for general reading but will no doubt be invaluable to students of theology.

ARTHUR T. SHEEHAN

Toward an Integration

CONFLICT AND LIGHT

By Bruno de Jesus Marie
Sheed & Ward, \$2.75

Why we people behave the way we do has been a topic of conversation, I guess, since Eve tempted Adam a long time ago. That we cannot root all our personality

quirks in that original sin is a fact that even the less enlightened will grant. Life was meant to be a challenge, and as such to be fraught with a variety

of knots which we must all work through. In observing how people react to each other and their situations we frequently hear private theories on the motivations behind their actions. Armchair discussions can amuse us for a time. However, if one has any proximity to the priesthood or to the fields of psychiatry, psychology or social work, he continually hears of the compelling need for an integrated approach to human behavior in the light of new discoveries and the writings of the Doctors of the Church. This book is one of the all too few attempts on the part of competent people to do something like that. As such, it deserves to be read, in whole or in part, by people whose job it is to understand and serve others (priests, parents, and professional persons).

In attempting to review *Conflict and Light* I find it difficult to view it first in its totality. This sheds a little light on its deficiency—there is no unifying thesis which carries the reader to a more synthesized, crystallized view of the human personality and its behavior. This sad result may be due, in part, to the way in which the book was structured. It is a group of writings by a number of eminent priests, psychologists and psychiatrists. Each contributor apparently saw his writing as a separate study of some phase of psychological disturbance and readjustment. The result is a series of thought-provoking chapters such as—"Sin and the Christian Sense of Guilt," "How Children Acquire a False Sense of Guilt," "Some Psychological Aspects of Confession," "Guilty Conscience and Mental Troubles," "Affectivity and Spirituality." One finds no carry-over which would give a relatedness to our thinking in understanding the dynamics of human behavior.

Happily, despite the absence of a unifying thread, *Conflict and Light* treats in several places of the subject of guilt in relation to man's spiritual and physical well-being. It's good, I think, to bring out the importance to psychiatrists and social workers, of the presence of guilt. We too frequently and erroneously hear of these professions supposedly viewing the Catholic's sense of guilt as a bogey from which the patient must be freed if he is to function as a healthy personality. On the contrary I find it to be a potential source of strength they depend upon in certain types of cases to motivate the patient toward a healthier use of himself and his situation. Father Louis Burnaert, S.J., treats of the meaning of sin, per se, and its repercussions on the healthy Christian's sense of guilt. While he does not attempt an adequate treatment of the distinction between genuine and neurotic guilt, he recognizes the place of psychiatry in a guilt-anguish which, upon close scrutiny, escapes religious integration. Thus he acknowledges a thought I once heard expressed by a wise Jewish psychiatrist—the sick personality should be offered psychiatric treatment in order to be enabled to live his religious ideals on a more mature basis.

There is one chapter in this book which stimulated me as a social worker: "How Children Acquire a False Sense of Guilt." It presents to us a series of examples of the harm done by well-intentioned but poorly equipped guides of the young (especially in preparing them for the reception of the Sacraments). This chapter points up the fact that the feelings parents have (toward sex for example) frequently get in the way of the education in basic attitudes which their children should be receiving.

Gustave Thibon, in his beautiful chapter on "Piety Towards the World," stresses our need to refashion our thinking regarding the things

of the world in order to appreciate creation in itself and consequent the transcendence of God. Thus we will be enabled to move toward a resolution of the interior conflict which we all face—the tension between nature and grace. Thibon's treatment of St. John of the Cross's appreciation of the beauty of the world together with his seemingly paradoxical command that we turn unconditionally away from creatures, is profound. This chapter provokes the thought that the Church in her Thomas Aquinas and John of the Cross has such wealth to contribute to understanding and helping people. But the average professional person must still wait for some competent person to draw upon this wisdom and integrate it with the truths discovered by Freud and his followers.

JOAN GREGORY

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